



CHRISTIANITY WITHOUT THE RELIGION

BIBLE SURVEY

THE UN-DEVOTIONAL

DANIEL &
REVELATION

Week 2

King for a Day

Daniel 8

OPENING
up to the Word

How many powerful tyrants in history can you name who came to an ignominious end?

DIGGING
into the Word

1. During whose reign did Daniel have this vision (v. 1)? Where did Daniel see himself in the vision (v. 2)?
 2. What was unusual about the ram (vs. 3-4)? What was unusual about the goat (vs. 5-6)?
 3. When did the goat's horn get broken off (v. 8)?
 4. What arrogant things did the horn that "started small" do (vs. 9-12, 23-25)?
 5. What is the final end of this outrageous ruler (v. 25)?
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LIVING
out the Word

"How long?" (v. 13) is the anguished cry of God's oppressed and persecuted people through the ages. Has this ever been your cry to God? If so, how has God given you hope and assured you of his peace and presence?

WINDOW
on the Word

***Susa** (v. 2) was the winter capital of Persia. The Medo-Persian Empire is symbolized by a **ram with two horns** (vs. 3, 20). The second horn, Persia, was later (v. 3) and greater than the first horn, Media. The Greek Empire and its great king Alexander is symbolized by a **goat with a prominent horn** (vs. 5, 21). Upon his sudden death, Alexander's empire was broken into four regions under four generals, symbolized by four prominent horns (vs. 8, 22). From one of these horns came another horn, which started small (vs. 9-12, 23-25) but grew astonishingly powerful and appallingly evil, symbolizing Antiochus Epiphanes. When this horn finally exalts himself even against God, the Prince of princes (v. 25), he will be destroyed.*



“As I was thinking about this, suddenly a goat with a prominent horn between his eyes came from the west, crossing the whole earth without touching the ground.”

Daniel 8:5

DAY 9

Pride Comes Before the Fall

Daniel 9

OPENING
up to the Word

DIGGING
into the Word

When have you prayed a repentant prayer for deliverance?

1. Was Daniel honest about the sins of Judah (vs. 5, 15-16)? Did he consider himself a sinner too (vs. 5, 20)?
2. To what did Daniel attribute the captivity of Israel (v. 11)?
3. Why was Daniel confident about requesting deliverance (vs. 4, 18)?
4. When was an answer given to Daniel's prayer (v. 23)?
5. What is the purpose of the time given to Daniel's people and the holy city (v. 24)?
6. What will the ruler set up in the Temple before he is brought to an end (v. 27)?

LIVING
out the Word

1. Do you trust God to forgive your sins and have mercy on you?

WINDOW
on the Word

The 70 years (v. 2) of Jeremiah's prophecy regarding the length of Jerusalem's desolation (Jer 25:11; 29:10) are interpreted in the book of Daniel as 70 prophetic weeks, or 490 years (Da 9:24). This is not intended as a chronological calculation, but as a combination of two symbolic principles: (1) the 70 years (a lifetime) of Jeremiah and (2) the sevenfold punishment of Leviticus 26:28. The point is that because of God's covenant faithfulness to his people, Israel's punishment will (a) be fulfilled as promised and (b) will come to an end. The **culminating crisis** referred to (Da 9:26-27), just as in chapters 8 and 10-12, is the period of Antiochus Epiphanes, the ruler who will come (Da 9:26), whose wicked tyranny would be supernaturally brought to an end. **The anointed one** (vs. 25-26) most likely refers to the high priest Onias III, who was faithful to the Jewish sacred law and was betrayed and murdered in 170 B.C. **The abomination that causes desolation** (v. 27) refers to the gross desecration of the Temple perpetrated by Antiochus. For Christians, the cleansing and deliverance of Jerusalem proclaimed in the book of Daniel portends the ultimate cosmic cleansing and deliverance accomplished by Jesus Christ, in whom all things are cleansed and delivered from the tyranny of sin and death (see Col 1:20).

A Tale of Two Kings

DAY 10

Daniel 10–11

Have you ever seen something so awesome that it took your strength away?

1. In whose reign did Daniel receive this revelation (10:1)? What was it about? How did it affect Daniel (vs. 2-3, 16-17)?

2. What did Daniel see by the river (vs. 4-6)? Who else saw it (v. 7)? So why did the men hide? How did it affect Daniel (vs. 8-9)?

3. How soon had Daniel's prayer been heard (vs. 1, 12)? What held up the response (v. 13)?

4. How does the dazzling vision of a man ("one who looked like a man" vs. 16,18) address Daniel?

5. What finally happens to the king who magnifies and exalts himself (11:36, 45)?

1. The "one who looks like a man" (presumably an angel, though his appearance is much like that of the glorified Jesus in Rev 1:13-16) assures Daniel. How has he given you courage in the face of crisis?

*Compare the effect of the vision (Da 10:7) on Daniel and the men with him to the effect of Saul's vision on him and the men accompanying him in Acts 9. The **explanation** (Da 11:2-20) of the revelation (10:1) is a sketch of major events from Cyrus to Antiochus Epiphanes. It is intended to convey the reality that God is in control and that his promised deliverance will indeed come.*

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

The Wise and the Wicked

Daniel 12

OPENING
up to the Word

Have you ever been interrupted just before the climax of a movie and can't find anyone to tell you what finally happened?

DIGGING
into the Word

1. Who is Michael (v. 1)? What is his role?
2. What is to happen after the time of unprecedented distress (vs. 1-2)?
3. What is the outcome of trials for the faithful (v. 10)?
4. What is to happen to Daniel (vs. 9, 13)?

LIVING
out the Word

1. Daniel "heard" but did not "understand" (v. 8). When have you had to trust God without understanding what you were going through?
2. How does God's assurance of deliverance at "the end of the days" (v. 13) help you remain faithful in the face of your trials today?

WINDOW
on the Word

*The **forces of evil**, though epitomized by Antiochus, are by no means limited to him. In this final chapter, Daniel looks ahead to the time of the end (v. 9) when there will come the general vindication of the faithful and the condemnation of the enemies of God (vs. 1-3, 10).*

Introduction to Revelation

Authorship: Revelation names its author as John. He may well have been John the apostle, son of Zebedee. However, some commentators note that the John of Revelation does not claim apostolic authority. Some believe that Revelation was written by a different author from the John who wrote the Gospel of John and the epistles of John, largely because the Greek of Revelation is significantly different in style from that of the Gospel and the epistles.

Date: Generally, two dates are considered for the writing of Revelation. The most widely accepted date is the early 90s A.D. during the reign of Domitian. While previous Roman emperors had either discouraged or merely accepted emperor worship, Domitian openly regarded himself as a god and demanded worship from his subjects. However, in part because there is no strong evidence of empire-wide persecution under Domitian, some scholars prefer an earlier date, shortly after the reign of the mad emperor Nero (A.D. 54-68).

Setting and purpose: The book of Revelation is first and foremost a book of encouragement. As New Testament scholar Henry Swete put it, while Revelation takes the outward form of an apocalyptic prophecy, “in inner spirit and purpose it is pastoral.”

The early church began with a flush of zeal and fervor to spread the good news that God had moved decisively in Jesus Christ to restore all things and usher in the kingdom of God. But the keen expectation of Jesus’ imminent return slowly turned into years, then into decades, of increasingly frustrated waiting. Persecution continued to take its toll. Was the real power, and therefore the real future, in the hands of the emperor and his officials? Revelation came as a spiritual balm, a message of hope for a church struggling to keep her faith in the face of the harsh social and political realities of Imperial Rome.

The political, military and commercial world can be unjust and dangerous for the pure of heart, grinding them without mercy under its brutal leaders and policies. But there is good news. The real ruler of all things is Jesus Christ, not evil oppressors nor the

demonic forces that fuel them, and the handwriting is indeed on the wall for everything that opposes God and his people. Though many may suffer and die in their faith, they are nevertheless safe in God's hands, and in the end he will destroy all wickedness and bring all oppression to its rightful end, turning the cruel world order upside down through the atoning blood of the Lamb. The saints must be patient in their faith, for the day is coming when they will be vindicated and will share forever in the glory of the Lamb who was slain and lives forever.

From the first readers of Revelation, who found themselves at the mercy of the often-heartless political and military machinery of the Roman Empire, to us today, the message of this book is one of supreme encouragement to trust God with our lives as we await (1) the eventual end of everything that destroys humanity and (2) the beginning of our glorious entrance into the everlasting joys of the fullness of the kingdom of God.

Distinctive Features: Revelation is written in a highly specialized literary style called "apocalyptic." Apocalyptic, which uses fantastic images and symbols to convey truth about God's judgment of and victory over the oppressors of his people, as well as over all evil, flourished during the last two centuries B.C. and the first century A.D. The symbols and figures in apocalyptic writing were not to be taken literally, but rather were to be understood in the context of the apocalyptic style, similar to the way we might understand the symbolism of a political cartoon today. Although the original readers of Revelation would have known how to interpret all the apocalyptic symbols, that knowledge ceased to be generally well known by the end of the second century. Today we must be satisfied with an incomplete understanding of many of the details that would have been plain to the first readers of the book.

In writing Revelation, John modified certain elements of apocalyptic style in various ways as appropriate to the gospel of Jesus Christ. Unlike typical apocalyptic literature, Revelation does not merely look forward to the arrival of the Messiah to intervene in the fortunes of the faithful, rather, it asserts dramatically that the Messiah has already come and won the decisive victory.

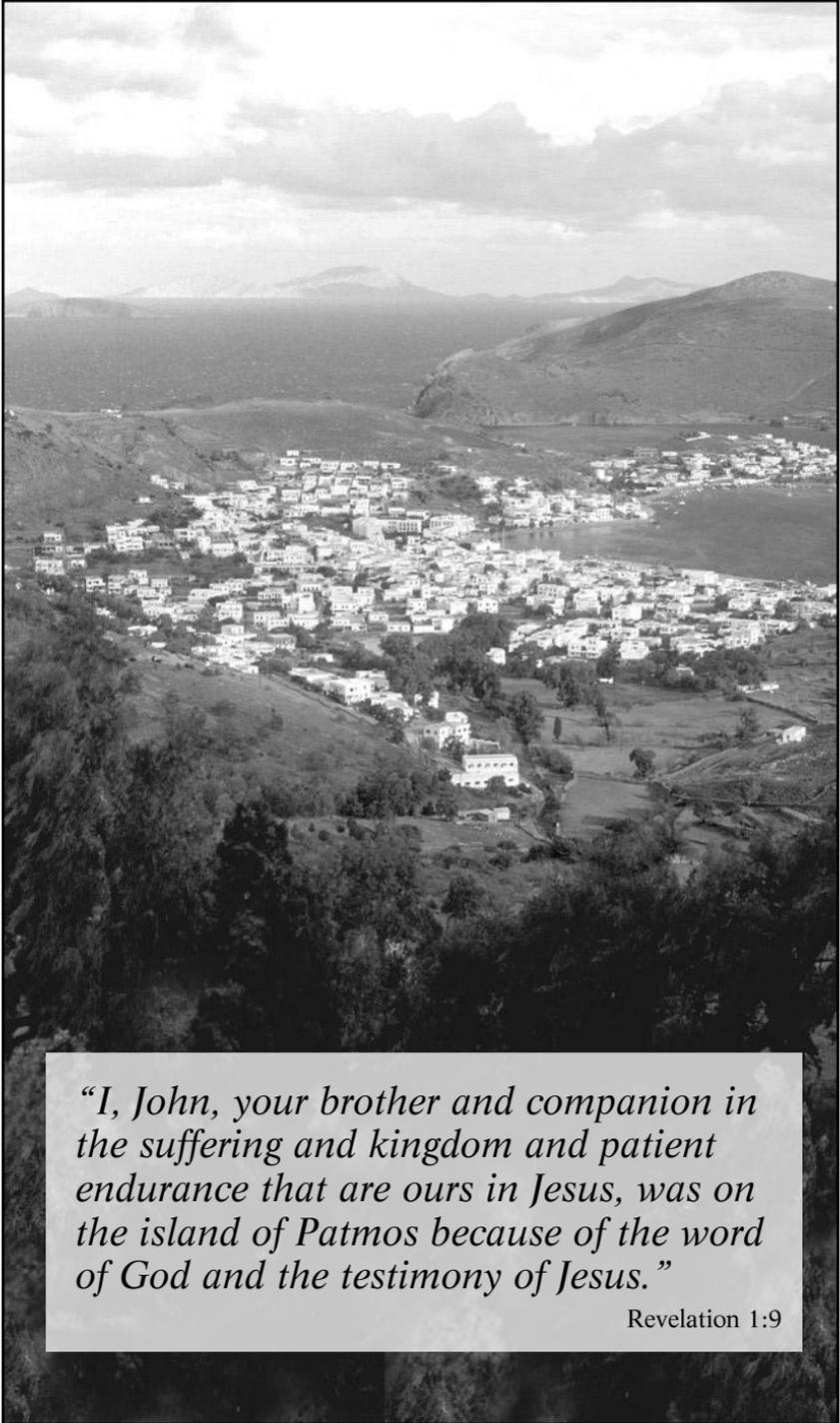
Four ways of interpreting Revelation have emerged over the centuries. The *Futurist* view assumes that except for the first three chapters, all the visions of Revelation relate to a future time just before and after the second coming of Christ. This view, which has produced a stream of failed predictions, has become enormously popular since the 19th century and is widely held among many evangelicals today. The *Historicist* view sees

Revelation as an outline of history, assigning its visions to past personalities and events. This view interprets the Babylon of Revelation not only as pagan Rome but also as the Roman Catholic Church. The *Preterist* view interprets Revelation as pertaining solely to events that took place during the time of its author, a view that when taken in strict form tends to reduce the meaningfulness of the book for subsequent generations. The *Idealist* view understands Revelation as referring not to any specific events at all, but only as a spiritual message describing the true ideas and principles that set in right perspective the battle between good and evil that continues throughout the church age. More recently, various combinations of the stronger elements of each of these views have emerged. Because there is no general consensus, none of these views is considered either orthodox or heretical, but simply as different perspectives of interpretation.

The approach we have taken in *CWR Bible Survey* tries to take seriously the original historical setting of Revelation as well as the overarching message of the gospel that Revelation proclaims to all of history. Jesus Christ is the Lamb slain from the foundation of the world. He is the Creator of all things and the Redeemer of all things. In him alone, all evil, injustice and oppression meets its fitting end, and in him alone all the joy, bounty and glory of the kingdom of God finds its source and its fulfillment. Therefore, let every man, woman and child put their faith in him despite all opposition and loss, for in him is ultimate victory, salvation and joy forever.

Reading Outline:

Day	Text	Theme
12	Revelation 1	The Savior Lives!
13	Revelation 2	Good News and Bad News
14	Revelation 3	Someone's Knocking at the Door
15	Revelation 4–5	Worthy Is the Lamb
16	Revelation 6	All Hell Breaks Loose
17	Revelation 7	Saved by the Blood
18	Revelation 8–9	From Out of the Abyss
19	Revelation 10–11	The Time Has Come
20	Revelation 12	Heavenly Signs
21	Revelation 13	The Plot Thickens
22	Revelation 14	Coming On a Cloud
23	Revelation 15	Song of the Lamb
24	Revelation 16	The Jig Is Up
25	Revelation 17	The Bigger They Are, the Harder They Fall
26	Revelation 18	Pride Comes Before the Fall
27	Revelation 19	Hallelujah! Let the Celebration Begin!
28	Revelation 20	Judgment Day
29	Revelation 21	All Things New!
30	Revelation 22	Come!



“I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.”

Revelation 1:9

The Savior Lives!

DAY 12

Revelation 1

Think of the most magnificent setting you have ever witnessed. Did you find it (a) breathtaking, (b) inspiring, (c) beautiful, (d) ostentatious?

1. Who was the Revealer of this message (v. 1)? What was its purpose? When were the events revealed here to take place?
2. How was the message made known (vs. 1-2)? Why were those who took the message to heart blessed (v. 3)?
3. To whom was the revelation addressed? Whom was it from (vs. 4-5)?
4. How is Jesus Christ described (vs. 5-8, 13-16)? Who will see him come (v. 7)? In what ways is God the Alpha and the Omega (v. 8)? How is Jesus the First and the Last (v. 17)?
5. To whom was the scroll containing the revelation to be sent (v. 11)?
6. Why do you think John fell at the feet of the one like a son of man “as though dead” (v. 17)? What did the one like a son of man say to John to reassure him (vs. 17-18)?

1. Do you think of Jesus as more powerful than all the forces of evil that threaten you and your loved ones? How does that affect your prayers and conduct?

The **province of Asia** (v. 4) is not the continent of Asia, but the Roman province located in what today is the nation of Turkey. “**The Alpha and the Omega**” (v. 8) are the first and last letters of the Greek alphabet, indicating God’s role as Creator and Finisher and Fullness of all things. Jesus is equated with God as the First and the Last in verse 17. **The Lord’s Day** (v. 10) refers to the first day of the week, the day on which Christians commemorated the rising of Jesus from the dead. The term should not be confused with “Day of the Lord,” which is a different grammatical construction and refers to the time of God’s wrath and judgment at the end of the present age.

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

Good News and Bad News

Revelation 2

OPENING
up to the Word

Think of a time when you were corrected by an authority figure. Was the correction preceded by encouragement? Were the benefits of changing clear?

DIGGING
into the Word

1. What are the golden lampstands (see 1:20)? What is Jesus doing among the golden lampstands (2:1)?

2. For what does Jesus commend the church in Ephesus (vs. 2-3, 6)? For what does he correct them (v. 4)? What are they to do (v. 5)? What will Jesus give to the overcomer (v. 7)?

3. Compare the commendations of the churches of Ephesus, Smyrna, Pergamum and Thyatira (vs. 2-3, 6, 9, 13, 19). Now compare their correction (vs. 4-5, 14-16, 20-25). What are the similarities? Which church is not corrected?

4. What rewards are promised (vs. 7, 11, 17, 26-28)? How are these alike? How are they different?

LIVING
out the Word

1. How would Jesus commend and correct you? What does that mean to you?

WINDOW
on the Word

Jews believed that the **tree of life** (v. 7), which was barred from humanity when Adam and Eve were driven out of the paradise of Eden (Ge 3:24), would be restored to humanity by the Messiah. **Ten days** (v. 10) was an expression that referred to a short time that would soon end—their trial of faith would not last forever, and even though it might end in death, Jesus would give them life. The term **second death** occurs only in Revelation (2:11; 20:6, 14; 21:8). It is based on a Jewish concept of two kinds of death: a physical death that all humans undergo and a spiritual death that was the judgment of God (compare Ro 8:38-39). The **sharp, double-edged sword** (Rev 2:12) was a reminder that even though wicked tyrants may for the moment have power over life and death, it is Jesus who has the final word. Nothing is known of the identity of **Jezebel** (v. 20), only that she was an evil influence on the church in Thyatira. Compare her teaching to Romans 12:2.

SEVEN CHURCHES OF REVELATION

Churches	Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
Description	Loveless Church	Persecuted Church	Compromising Church	Corrupt Church	Dead Church	Faithful Church	Lukewarm Church
Praised for	<ul style="list-style-type: none"> • Labor • Patience • Testing false apostles • Perseverance • Hating deeds of the Nicolaitans 	<ul style="list-style-type: none"> • Tribulation • Poverty 	<ul style="list-style-type: none"> • Holding fast to Christ's name • Not denying the faith when facing death 	<ul style="list-style-type: none"> • Love • Service • Faith • Patience 	<ul style="list-style-type: none"> • A few faithful people 	<ul style="list-style-type: none"> • Keeping Christ's word • Not denying Christ's name • Perseverance 	
Warned about	<ul style="list-style-type: none"> • Leaving their first love 	<ul style="list-style-type: none"> • Being faithful in persecution 	<ul style="list-style-type: none"> • Holding to the Nicolaitan doctrine • Allowing false teachings in immorality and idolatry 	<ul style="list-style-type: none"> • Allowing Jezebel to teach • Overcoming and holding fast 	<ul style="list-style-type: none"> • Being spiritually stagnant and stale 	<ul style="list-style-type: none"> • Overcoming during coming tribulations • Holding on to what they had 	<ul style="list-style-type: none"> • Being lukewarm • Being unaware of spiritual needs • Need for repentance

Someone's Knocking at the Door

Revelation 3

OPENING
up to the Word

When someone knocks on your door, how do you know who it is? (a) use a peephole, (b) use an intercom, (c) look through a window, (d) speak through the door.

DIGGING
into the Word

1. What was the problem in the church at Sardis (v. 1)? What were they to do about it (vs. 2-3)? How did their problem differ from that of Ephesus (2:4)? How does their admonition compare to that of Ephesus (2:5)?
2. What had Jesus set before the church in Philadelphia (v. 8)? What does he say about their strength? What does Jesus promise to keep them from (v. 10)? Why?
3. Would Jesus have preferred the church at Laodicea to be hot or to be cold (v. 15)? What was he about to do to them (v. 16)? Why?
4. How did the Laodicean church view itself (v. 17)? What did they not know about themselves? What did Jesus counsel them to do (v. 18)?
5. Whom does Jesus rebuke and discipline (v. 19)? What invitation does Jesus give in verse 20?

LIVING
out the Word

1. In what way might you have fallen asleep spiritually? What things would God have you remember?
2. What have you learned about yourself spiritually as a result of suffering?
3. Have you heard Jesus knocking on the door of your life? Have you opened it for him?

WINDOW
on the Word

To be **dressed in white** (vs. 4-5) was symbolic of being pure, righteous and victorious. The **book of life** (v. 5) symbolizes those who have been saved (see Rev 20:15; 21:27). The **key of David** (Rev 3:7; compare Isa 22:22) symbolizes Jesus' authority to admit people into the new Jerusalem (Rev 3:12). See also John 10:7, 9. **"I stand at the door and knock"** (Rev 3:20) reminds us that Jesus does not force himself into our lives, but is continually urging us to invite him in.